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Go Ye Therefore!

The Need of Lady Workers
On the Mission Field



Lutheran Board of Missions
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Go Ye Therefore!

WHEN OUR LORD and Master, Jesus Christ, after His resurrection met His disciples at the appointed place, he spoke these words to them: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commended you: and lo, I am with you always, even unto the end of the world." (Matth. 28:18-20).

This is the command—Go ye therefore!

There is a reason—Christ's absolute authority; there is an aim—making disciples of all nations; and there is a promise—Christ's intimate and everlasting fellowship with those who obey His will.

Almost two thousand years have passed, and yet the work has but commenced. But it is now taking on speed as never before since the days of the apostles, and the doors are open as never before.

By the providence of God the *Lutheran Free Church* has a part in this great work. A little band of young people, filled with the love of God, have heard and obeyed the call: Go ye

therefore. The special need at this time is for lady missionaries, in fact our mission work both in China and Madagascar is handicapped on account of the lack of such workers. One reason for this is no doubt lack of information on the subject. For that reason this little pamphlet has been prepared, and we hope that its message will be the means in God's hand to awaken a keener interest among our Christian young women for the foreign mission service.

Those who have so generously consented to contribute to the contents of this pamphlet are: Mrs. Emma Pederson, wife of Rev. M. A. Pederson, in mission work in Santalistan for about 13 years; Mrs. O. M. Molvik, wife of Rev. O. M. Molvik, for seven years in the service in Madagascar, and Mrs. Anna Hompland, wife of Rev. L. Hompland, for five years in the service in China.

The Place of the Lady Missionary on the Mission Field.

By Mrs. Emma Pederson

THERE ARE many branches of mission work that can be accomplished by the lady missionary only, chief among which are the following:

Visiting women in their homes, and instructing them in the Bible as well as in the care of their home and children.

Our male missionaries soon found, that in going out among the villages, preaching the gospel, they could gather only the men and boys about them. The Santals have very few caste prejudices, they do not have the purdah system, practised by Hindus and Mohammedans, and though they allow their women to go about unveiled, it



Mrs. Emma Pederson

is not considered good manners for them to come to a gathering of men. If the lady missionary comes to their home, shows that she takes interest in them and their families, and visits them in times of sickness and bereavement,

they will also be willing to listen to the message she has to bring them.

The Santal women sadly need to be taught how to take care of their sick, as their ideas of nursing are very different from ours, and very often bring disastrous results. The lady missionary should therefore have some knowledge of medicine and nursing, as she will find this a great help in her work. We were at one time stationed at a place 20 miles away from the nearest doctor, and in the five years we were there we treated several thousand cases, and oh how often we wished we had been better equipped for this line of work.

In our work among the Santals we have Bible women as well as evangelists. These women go out to the villages, visiting the sick, often helping to nurse them and at the same time gathering the women and children about the word of God, inviting them to come to church, and in every way giving what assistance they can. In our mission we have no special training school for Bible women, therefore it is the lady missionary who must instruct them, direct them in their work, and receive their reports.

They often meet harsh treatment and disappointments in their visits to the heathen, so they need much encouragement and help in their work. How often they have come to me, tired, dusty and foot-sore at the end of a long day's

march along hot and dusty roads, sometimes rejoicing over a good day's work, where many gathered to listen to the gospel message they had to bring, and perhaps some woman had asked them to come and instruct her and her children for baptism. And then again how discouraged and broken-hearted they would be when they met with ridicule, harsh words and often threats of violence if they ever should show their faces in certain villages again. It is a blessed work these Bible women do, and they need all the help and encouragement we can give them.

Then we have girls' schools. In India it has, until recently, been considered quite unnecessary for girls to know how to read and write, that is why only one girl out of every 144 has learned these arts. That education of girls is an important branch of missionary work is easily seen when we consider what great influence women have in their homes. What a difference we find in the home where the wife and mother is ignorant and superstitious, and the one where she is educated and enlightened. I remember with pleasure a visit we made to one of our school girls, who had married a village evangelist. Everything about her home was spotlessly clean, and the dinner she prepared was served so well it was a pleasure to partake of it. Her husband had made a table and some chairs, and she had hemstitched and embroidered the tablecloth and

napkins made from coarse muslin. She gave us spoons to eat our curry and rice with so we need not use our fingers, as the custom is among them.

This is only the outward evidence of the fact that she had been educated in a mission school, but the sweet Christian spirit she showed in her home and her village is impossible to describe. She is only one of the many hundred girls who have been educated in our mission schools.

The industrial school for girls and women is a branch of mission work we have taken up that is meeting with much success. Many village people who could not be induced to send their girls to school to learn to read and write alone, will gladly send them if they are also taught to sew articles of clothing, or to make lace that can be sold in the market place, and thereby add to the family income which is usually very, very small.

The girls are very clever with their hands as well as with their heads, and can learn to make beautiful laces and embroideries, as well as the finest of sewing.

To superintend our orphans' homes we need women whose hearts are filled to overflowing with love and sympathy for the hundreds of motherless little children who need their care. Our Savior Jesus, who dearly loves all children,

has promised special blessings to those who receive and care for them in His name, and oh it is a blessed work, which gives a rich reward even in this life.

May God fill the heart of some girl or young woman who reads this, with a longing to go out in His name, to work in any part of His vineyard where He may see fit to put her.



The Lady Missionary's Work at the Mission Station in Madagascar

By Mrs O. M. Molvik

IN MADAGASCAR the women are socially inferior. The men regard them as a degraded and dependent class. The wife is not a helper, but a servant treated little better than the slaves of old who had no rights or privileges.

The Malagasy like other pagan nations cannot be Christianized until their women are elevated through Christian teaching, and educated to see their duties and feel their responsibilities to God and man.



Mrs. O. M. Molvik

On our field the few lady missionaries have devoted most of their time to the girls at the Girl's Home at Manasoa. The missionaries have built stations and worked among the men until the

work has now come to the stage when the needs and opportunities are greater for lady missionaries.

The present conditions make it highly desirable to have a woman at each station. Although

the social customs do not prevent men from teaching women, if they meet in a class, yet they do prevent them from going to the house where one or two women who want instruction live alone. Besides every woman catechumen needs instruction and guidance that men cannot give. She needs the practical teaching by words and example of the lady missionary.

Our Christian women need more instruction and advice about their Christian duty and place in the home, the community, and the church. The lady missionary must gather them for further Bible-study and give talks on many practical every-day problems. Upon her also rests the responsibility of training native women workers. While we have about eighty men doing evangelistic work, we have as yet hardly a woman who can go to teach the many that can not be reached by the lady missionary.

Then there is the Sunday-school work. A great majority of the Sunday-school pupils in St. Augustin were heathen girls. An hour's teaching on Sunday, however, is not sufficient to undermine heathenism with its vices and superstitions. They need to have the good seed sown daily in their hearts and to be under Christian influence, so that they may by the grace of God be won for Him and the church.

Every time the lady missionary gathers the girls for instruction in reading, singing, sewing,



Group at Girl's Asylum, Manasoa, Madagascar

or hand-work etc., she has the best opportunity for awakening a desire to live a noble and pure life and for leading them in the path of righteousness. These girls need not only the Savior but the Savior and His church need them.

Many of our converts are young, unmarried men. Some have a thirst for knowledge, and a desire to teach their fellow men. They want to attend school to prepare for the work of their Lord. These young men need Christian wives who can help them face bravely hardships, trials, and temptations. But few are so fortunate as to find good wives, since there are so few Christian girls. Some, then, marry heathens and if the wife is not won for Christ, we cannot ask the husband to do evangelistic work. Thus, many a promising young man has been lost for the work and not a few for the church. Let us not judge these harshly, but consider what they have to face in their homes.

The ignorant heathen woman is not a kind and devoted wife and true mother. Most are selfish, deceitful, immoral, superstitious, and slaves of evil customs. They have never known what "Home Sweet Home" is and they cannot make the home the one happy, cheerful, and ideal place so much desired in this world. They are unable to teach their children kindness, love, truth, pure morality, righteousness, and to love and fear the true living God above all. The

progress in evangelizing the Malagasy depends largely upon the training the children receive in their homes. The earlier the foundation for a Christian character is laid, the easier the task will be.

Another task which awaits the lady missionary is to teach the women independence and self-support. She can help them conquer the temptation of becoming a foreigner's wife. Many good girls have been ruined by this disgraceful life. They were encouraged and often forced by their parents who received gifts and money. Likewise many innocent girls must consent to marry men whom they do not love in order to get a supporter. About the only way known for a woman to earn money is by living an immoral life. The lady missionary can teach the higher, as well as the lower class, that to work is no disgrace. She can help them adopt good customs and appreciate the blessings of civilization. She will teach them that clothing is not for adornment, but a necessity in raising the moral standard, and to provide practical clothing for themselves and their families.

I am glad to state that our Christian women are proof that the Malagasy women can learn that it is not the dress but a pure Christian character that makes a woman beautiful.

If the lady missionary has some knowledge of medicine, she may wait upon the sick, unless

it is more convenient for the missionary or his wife to do it. It is necessary to administer unto the sick. Kind and good treatment drives away the suspicion that natives have of foreigners and opens their hearts for the missionary and his message. Loving care and sympathetic treatment are understood and appreciated.

To lessen the suffering the women must be taught the simplest rules of hygiene. They do not know that cleanliness, good habits, and wholesome food are essentials of health and happiness in the home. One-third of the little children die from neglect or improper care. The mothers are not to blame. They do all in their power, but in their ignorance they may do the very thing which takes their beloved baby's life.

To explain in the simplest words the best methods is often not sufficient. The mothers must be shown how to care for, bathe, feed, and dress their children. We demonstrate simple facts here at home so that they can be better understood. Shall we not do it for the Malagasy who have not had the racial development and Christian civilization that we enjoy?

Let us not any longer consider it a sacrifice, but a privilege to go to teach the Malagasy to help themselves to become a happy, industrious, and God-fearing people, doing the work for which God created man.

Dear young sisters of the Lutheran Free

Church, remember that Jesus, while here on earth, lived a missionary life. He devoted all His time to doing good and to alleviating suffering. He exhausted His strength in teaching, preaching, and loving service for his fellow men. You want to be *His* children, doing *His* will. Are you praying and working while it is day?

When you hear His tender voice calling, will you answer: "Lord, send me where Thou wilt, make me Thy devoted servant, and fill me with love divine"?

Then you will become a blessing for your down-trodden heathen sisters, and the *peace* and *reward* shall be yours.



The Need of Lady Missionaries in China

By Mrs. Anna Hompland

CHINA has for more than four thousand years been the same unchanging empire, entirely self-centered and self-satisfied, with a rooted contempt for everything foreign. Yet today she has turned her face from the past and commenced to learn from other nations. Scores of her students can be found in almost every seat of learning in Europe and America. The changeless is giving way to the changing. Doors that were closed upon us yesterday are thrown wide open today. The nation that gave us only hatred and death now welcomes us with heart and hand.



Mrs. Anna Hompland

Among the changes occurring in this land not least is her social transformation. In 1907 the government decided to make a ten year crusade against opium smoking. They prohibited the use of opium by all officials except those of very advanced age, but in all parts of China persons

high in political and social circles have in a wonderful way thrown themselves into this movement, and through their heroic efforts they have crushed the opium demon, as we hope forever. The final and complete annihilation of this trade was brought about in March 1917.

Only a few years ago an edict of the prince regent prohibited slavery, which was especially wide-spread among girls.

The movement against footbinding, favored by the imperial edict and taken up by the officials and gentry of the country, is one of the most comprehensive and far-reaching changes in China. With the unbinding of their feet comes the unbinding and liberation of their minds and gradually they are being accorded the status women enjoy in Christian lands.

The many great political changes modeled according to Christian countries, together with China's social transformation have grown from the influence of Christianity; there is no power able to rid China from the clutches of her heathen practices but the power of Jesus Christ.

While China always has cherished and still does cherish education she has only begun to struggle with the immense task of educating her people. She is saturated with a desire for western education. Her government schools, colleges and universities are based on western sciences.



Children in Day School at Kweitch, China

Secular education alone, notwithstanding all the good there is in it, has an aspect that is dangerous. Through the study of sciences the students learn to see the folly of their old superstitions and idol worship and will give them up. Unless Christ is given them they will become intelligent objectors to the gospel. They quickly accept the agnostic explanation of the universe and are apt to receive the impression that religion is not necessary to the life of a nation.

Until recently the education of girls has been almost entirely neglected. Only a small percentage of the women can read or write. The millions are ignorant of almost everything outside of their own limited sphere. They act and think as their mothers have done before them because they have learned nothing else. China maintains her many and various kinds of customs and will not so readily give them up, unless she is convinced of something better. Fashion forbids a woman of the upper class to be seen in mixed audiences, walk the street, or leave her home without the escort of an older woman, or in an inclosed cart or chair. She is confined to the inner room where she is allowed to receive her friends and relatives. The strong and talented woman is physically and mentally crippled.

There will never come a social reform so strong as to raise these women to the standard of their Christian sisters. The wise and untire-

ing effort of the lady missionary must bring this about. She will usually find an open door everywhere, and the women longing for her to bring them the message of salvation in Jesus Christ as well as to reveal to them the social emancipation Christianity alone can give. This class has been sadly neglected.

The beggars, servants and day laborers who all belong to the lower class, are often found in the most pitiable condition of ignorance, superstition, moral corruption, fear and godlessness. Women of this sort are seen everywhere on the street. They are as a rule poverty-stricken and very stupid. One of the great difficulties in dealing with these women is this that their motive for believing and testifying may be to gain the material instead of the spiritual blessings.

The Christian church in China is for the greater part composed of people of the middle class. The woman of this class is not strictly bound to her inner court, and yet she is somewhat reserved. She is not so poor that material gain is her only motive for joining the church. Here the lady missionary finds a splendid field for work. Doors are open everywhere. The lady worker will find herself busy making house visits, holding courtyard meetings, visiting the Christians, the inquirers, the sick, the people in the nearby villages, organizing and instructing classes of women. She is constantly on the watch for op-

portunities to do personal work, never forgetting to lead and guide the Christians of the congregation.

The need of developing womanhood is everywhere recognized, and schools for girls are now being opened in great numbers by the government and the missions. The new woman of China is determined to acquire an education. There is but little difficulty in opening schools and organizing classes of various kinds. The Chinese girl is fully able to learn everything offered in our western schools. She is especially attached to our mission schools because of the mathematics, music, and industrial work offered. The standard of our mission schools must be equal to that of the government schools. Unless we are able to keep this, we fail to get the student, and thereby fail to do our part in the educational work. Yet with all the learning we can put into China, she will still be a dismal failure unless we give her Christ. Our organization, our discipline, our teaching must be *all for Christ*.

By the selection of our present field the Lutheran Free Church was made directly responsible for more than two million people. Estimating about one half being women and girls we realize that we have a tremendous work before us. This branch of the mission work must be done directly through the lady missionary. When we enter the home of any class, and learn the secrets

of their heart-life, their thought-life and home life, or expound the deep truths of Christianity to a class of catechumens whose minds so long have groped in darkness, hopelessly after peace, then our love and pity for the unsaved souls is awakened as never before, and although we are surrounded by the darkness of heathenism, and often by discouragement, our faith in the living Christ will enable us to face everything with calm and courageous hearts and thus to triumph over every obstacle.

Realizing the present situation as a call and special opportunity for advancing God's kingdom, may there be women filled with the love of God and faith in the Lord of the harvest, willing to bring the message of salvation in Christ to the women of China.

It is God who thrusts forth workers of His own appointment, but it is the duty as well as the privilege of our church to unite in intercession for qualified and God-chosen missionaries.

Am I Fitted for the Work?

THIS IS NO DOUBT one of the first questions which a conscientious young woman will ask herself when she is confronted by the missionary call—go ye therefore! And it is well that she should ask herself this question, for it is a serious task to be a missionary, and enthusiasm without prayerful thought may bring disaster.

Mrs. Molvik and Mrs. Hompland, who represent the two mission fields of the Lutheran Free Church, have kindly given a few very valuable suggestions as to general qualifications needed. It is of course needless to say that the first and most important requirement is a warm, deep-seated love for Christ and His kingdom. No amount of knowledge and training can serve as a substitute for such love. But the other requirements, spiritual, mental, and physical, are by no means unimportant. In fact, the better the equipment and the greater the aptitude the greater possibility there is that the worker will be a success in the very best sense of the word. It is of course difficult to give specific rules, and not all the qualifications which may be mentioned are of equal importance. The outline given below will, however, be of help to those who are trying

to come to a clear decision as to their life-calling. It should be borne in mind that Mrs. Molvik naturally has the work in Madagascar in mind, and Mrs. Hompland the work in China. As will be seen, the two agree on most points, and do not disagree on any.

Mrs. Molvik writes as follows:

"The lady missionary of Madagascar should possess the general qualifications required of all missionaries.

I wish to emphasize that only women of strong constitution without physical defects are able to do the work which should be done. Brave, alert, intelligent, and industrious women with a pleasing disposition and engaging personality will succeed in winning the native woman's confidence and admiration to the extent that they will not only gladly receive instruction, but will imitate them in all their work, conduct and life.

A high school course is not enough. It is good as far as acquiring knowledge goes, but the lady missionary is to be a teacher in the broadest sense and needs theory and practice. I consider the training at a normal school more valuable. The general methods studied there, work in observation, child-study, and the practice teaching under an excellent critic, broaden her views and enable her to understand Malagasy character quickly and to deal successfully with the people.

Some knowledge of nursing and medicine, and music etc. are, of course, desirable."

These are the requirements for lady missionaries mentioned by Mrs. Hompland:

1. *Spiritual:*

- (a) Strong faith in God.
- (b) Sincerity.
- (c) Passion for winning of souls.
- (d) Self-sacrifice.
- (e) Inner call to the mission field.

2. *Mental:*

- (a) Self-control.
- (b) Power of organization and discipline.
- (c) Optimism.
- ,(d) Sociableness.

3. *Physical:*

- (a) Good health.
- (b) Not under 22 nor past 30 years of age.
- (c) No physical defects.
- (d) Not of a nervous disposition.

4. *Educational:*

- (a) Intimate knowledge of the Bible.
- (b) At least a high school education.
- (c) Some work at a Christian college.
- (d) Normal training or experience in teaching.
- (e) Bookkeeping and music. (Should at least be able to instruct in singing and to play ordinary hymns).
- (f) Some training in industrial work.

Facts About the Foreign Missions of the Lutheran Free Church

IN 1885 there was organized at Augsburg Seminary the first Student Mission Society in any Norwegian Lutheran school in America.

In 1887 the first missionary from any Norwegian Lutheran school in America went out to the mission field, Rev. P. J. Hogstad, a graduate from Augsburg Seminary. He was followed two years later by Rev. E. H. Tou from the same school.

In 1892 the southern part of Madagascar, where Hogstad and Tou had commenced their work, was designated as the mission field of the Norwegian Lutheran churches in America.

In 1895 the Lutheran Free Church, or rather the congregations who in those troublesome times stood by Augsburg Seminary, commenced active work in the southwestern part of Madagascar, with Rev. Tou as the leading spirit in the work.

In 1913 it was decided by the Annual Meeting of the Lutheran Free Church to begin work in China.

In 1914 Rev. L. Hompland went as our first missionary to China.

In January 1916 it was decided to choose a

very densely populated community in the North-eastern part of the province of Honan as our mission field.

Our mission field in Madagascar is large, but somewhat sparsely populated, the population being variously estimated from 60,000 to over 100,000. Four mission stations have been built, and two more are planned. The centre of the mission is Manasoa, with its evangelistic, educational and medical work. Here are also located two large asylums, one for boys and another for girls.

The present force of missionaries consists of eleven in the field (Dr. and Mrs. Dyrnes, Rev. and Mrs. Halland, Rev. and Mrs. Bjorgan, Rev. and Mrs. Awes, and the Sisters Henriette Nilsen, Petra Petersen and Milla Pederson), three on their way to the mission field (Rev. Åsheim and Rev. and Mrs. Hanson), and two at home on furlough (Rev. and Mrs. Molvik).

In addition to these Mr. and Mrs. Melvin A. Helland, and Mr. Morris G. C. Vaageness have been called to this field. Mr. Helland was graduated last year from Augsburg Seminary, and has this year been doing post-graduate work at Hartford Seminary, Hartford, Conn. Mr. Vaageness was graduated from Augsburg Seminary this Spring.

In China work has been taken up at three stations, though only one station has so far been equipped. Our field is small, and yet from the

three centres occupied we are within reach of over one and a half million heathen.

Our missionary force in China consists of Rev. and Mrs. Hompland at Kweitch, Rev. and Mrs. Olson at Suichow, and Rev. and Mrs. Konsterlie at Chech'eng. These have taken up active work. Rev. and Mrs. Ditmanson are at Suichow studying the Chinese language, Rev. and Mrs. Mortensen are in Peking for the same purpose.

Further plans for strengthening the work and reinforcing the missionary force are under consideration.

A great need is felt for more lady workers in both our fields. There ought to be one lady missionary at each mission station, besides one or two at the asylums. It is hoped that this want can be relieved, at least to some extent, in a not distant future.

"Go Ye Therefore!"

The Growth of the Foreign Missions of The Lutheran Free Church 1913—1918

WHILE IT IS TRUE that spiritual values cannot very well be expressed in numbers, statistics are nevertheless of value in showing the outward growth of our work. How many have been led "near unto the kingdom," though not yet baptized, no one can tell. The latest statistics available are for 1917 (reported to the annual meeting of the Lutheran Free Church 1918). A comparison between these latest statistics and those reported to the annual meeting in 1913 show an increase in every branch of missionary activity. The following are fair samples, expressed in figures and percentages:

	1913	1918	Increase
Mission stations	3	6	100%
Out stations	36	44	22%
Missionaries (on field or ready to sail)	10	26	160%
Native workers	62	136	120%
Native Christians	461	1045	126%
Catechumens	114	184	61%
Baptized during the year (1912 and 1918)	67	141	110%
Pupils in Sunday schools	204	690	238%

Pupils in Day schools...	80	222	177%
Native Christians' contributions	\$240	\$ 1,144	377%
The home church's contributions	\$11,602	29,099	150%

Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest. The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest.



